THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

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MARTIN HARRIS.

Martin Harris, who departed this life on the 10th inst., was, in a very peculiar manner, a man highly-favored of God—a man favored with beholding an angel from heaven in his glory, holding in his hands ancient sacred records on plates of gold. He was an American by birth, born on the 18th of May, 1783, in Easttown, Saratoga County, New York. He removed to Palmyra, N. Y., where he became acquainted with Joseph Smith, jun., the translator of the Book of Mormon. This great Prophet of the last days, having copied some of the ancient characters from gold plates which he had found, and translated them, presented them to Martin Harris, who made a visit to New York City, and showed the characters to the celebrated Professor Anthon, skilled in ancient and modern languages. The learned professor, after his examination, spoke favorably of the characters and of the translation, and proffered his assistance; but on learning from Mr. Harris that the book was discovered to Joseph Smith by an angel, and that a part of the Book was sealed, and that the finder was forbidden to let the Book go into the hands of the public, he sarcastically remarked that "he could not read a sealed book." Mr. Harris returned and reported to Mr. Smith the results of his interview with the "learned;" after which Mr. Smith, being commanded of the Lord, commenced translating the Book by the aid of the Urim and Thummim. Martin Harris was his first scribe and wrote 116 pages of manuscript, from the Prophet's mouth. Thus was fulfilled that which was predicted by Isaiah xxix. 11—14, also Book of Mormon, p. 102, par. 18.

In the year 1829, Martin Harris, in company with the Prophet, and Oliver Cowdery and David Whitmer, retired to a grove, not far from Mr. Whitmer's farm-house, in Fayette, Seneca County, New York, and called upon the Lord one by one; after which an angel descended from heaven in great glory, and showed them the plates, and the engravings upon the same, and at the same time they heard the voice of the Lord out of the heavens, bearing witness of the correctness of the translation, and command-

ing them to bear testimony of the same to all nations. (For their testimony see all the editions of the Book of Mormon in different languages.)

Thus was fulfilled the predictions of Nephi and Moroni, Book of Mormon, page 102, par. 17; also p. 525.

When the Prophet finished the translation, Martin Harris furnished $3,000 towards the publication of the first edition.

When, by the commandment of the Lord, the Church was organized in April, 1830, Martin Harris was among the first to identify himself with the baptized Saints.

When Jackson County, Mo., in 1831, was designated as a gathering place for the Saints, as the land upon which the New Jerusalem should be built, and where a full consecration of all properties should be required, and the holy United Order of God should be established, Martin Harris was the first one called of God by name to set an example before the Church in laying his money before the Bishop.

Notwithstanding these great favors shown to this remarkable man he had, like all of Adam's race, his imperfections. He did not follow up his brethren in all their persecutions in the States of Missouri and Illinois, but remained for many years in Ohio; this gave rise to many conjectures that Mr. Harris had apostatized. But it can truly be said, that Mr. Harris never faltered nor swerved in the least degree from the great testimony given in the Book of Mormon.

Mr. Harris, a few years ago, emigrated to Utah, and like all other emigrating Saints, he, in this Territory, renewed his covenants by rebaptism; and also went into the font and was baptized for and in behalf of many of his kindred who were dead.

He located in Cache County, and continued to bear a faithful testimony to the divinity of the Book of Mormon up to his last moments. Being nearly 93 years of age, it may truly be said he fell asleep of old age. A few hours before his death, when prostrated with great weakness, Bishop Simon Smith came in: Mr. Harris stretched forth his hands to salute him, and said, "Bishop, I am going." His son says—"The Bishop told father that he had something of importance to tell him in relation to the publishing of the Book of Mormon in the Spanish language, by the request of the Indians in Central America. Upon learning this, father brightened up, and his pulsation improved, and although very weak, he began to talk as he formerly had done previous to his sickness, and I think that he spoke about two hours, so that you may see by this that the mere mention of the Book of Mormon seemed to put new life into him."

HIS ILLNESS.

From a letter from Martin Harris, jun., to President Geo. A. Smith, dated Clarkston, Cache Co., July 9th, we glean the following particulars of the last illness of Martin Harris:—

"I and my family are all well, except my father, and he is very sick at the present time. He is so sick and weak that he cannot sit up in bed. He has no appetite, and has scarcely eaten anything for about a week. About the only thing he will now take is a little cold water, and he does not ask for that, but we give him a little as often as we think that he is able or willing to take it. He was taken sick a week ago yesterday, with some kind of a stroke, or life became so weak and exhausted, that he has no use in his limbs. He cannot move, only by our aid. He has continued to talk a little every day till to-day, but now his voice is nearly inaudible. We think that he is gradually failing, and that he cannot live much longer, unless some great change for the better takes place. He has continued to talk about and testify to the truth of the Book of Mormon, and was in his happiest mood when he could get somebody to listen to his testimony; if he felt dull and weary at times, and some one would come in and open up a conversation and give him an opportunity of talking, he would immediately revive and feel like a young man for a little while. We begin to think that he has borne his last testimony. The last audible words he has spoken were someting about the three witnesses of the Book of Mormon, but we could not understand what it was."

FUNERAL.

His son writes—"We had a good attendance and a large turn out for a small town like Clarkston. Every respect that could be paid to him was manifested by the people. * * * We put the Book of Mormon in his right hand, and the Book of Doctrine and Covenants in his left hand. We had a very good coffin, and finished very nicely. We inscribed on the head board the following:

'His name, and birth, and age, and place of birth, and also his death, with the words—

'One of the three Witnesses of the Book of Mormon,' also their testimony.

There were 16 teams or wagons, well filled with the people, who entertained a kind regard for old brother Martin."—*Deseret News, July*, 1875.

DISTRICT MEETING,

HELD IN THE TEMPERANCE HALL, OLDHAM, IN THE MANCHESTER CONFERENCE, SUNDAY, JULY 25, 1875.

Present on the Stand—Prest. Edward Snelgrove; L. Holbrook, A. Goodliffe, and R. Warburton, Traveling Elders; Elders John Schofield and John Blake, from the Manchester Branch; Elders Joseph Dewsnup and J. H. Sanagar, from the Rochdale Branch; Elders Henry Clay and E. B. Brampton, from the Ashton Branch; and Elder John Goodfellow.

10.30 a.m.

Meeting opened with singing. Prayer by Elder Clay.

The Sacrament was then administered by Elders Clay and Brampton, and after a few remarks by Elder J. Blake, the Saints generally bore their testimony to the truth of the Work they are engaged in, and a good spirit and feeling prevailed.

Prest. Snelgrove mentioned that inasmuch as the President of the district had removed, it was necessary that another President should be appointed, and therefore nominated Elder Henry Clay as President of the district, consisting of the Oldham, Rochdale and Ashton Branches, and was unanimously sustained by the meeting, and set apart to said office by Prest. Snelgrove.

Benediction by Elder J. Blake.

4 30 p.m.

The majority of the Saints adjourned from the meeting house to the top of Manchester Street, the principal street in Oldham, and held an out-door meeting, where the sisters rendered great service by singing, under the leadership of Elder John Broadbent. After prayer by Elder A. Goodliffe, Elders L. Holbrook, John Schofield and Prest. Snelgrove addressed a very quiet and attentive audience.

Benediction by Elder J. H. Sanager.

6 p.m.

The Saints again assembled at the meeting room in the Temperance Hall.

Meeting opened by singing. Prayer by Elder J. H. Sanager.

The congregation was addressed by Elders Dewsnup, Schofield, Sanager, Holbrook, and Goodliffe, and the closing remarks by Prest. Snelgrove.

Benediction by Elder R. Warburton.

Many of the Saints from the different Branches were present during the services of the day. A feeling of unanimity prevailed.

R. WARBURTON.
Clerk.

None so thoroughly over-estimate as they who over-estimate themselves.

Be reserved, but not sour; grave, but not formal; bold, but not insensible; constant, but not obstinate; cheerful, but not light: rather be sweet-tempered, than familiar: familiar, rather than intimate; and intimate with very few, and upon very good grounds.

THE UTAH GOVERNORSHIP.

Like many other places and many persons, Utah is considered nothing if not sensational, and the sensational concerning her is stirred up originally and chiefly by unprincipled and mendacious adventurers, whose word nobody who knows them believes. Upon the appointment of Mr. Axtell, as Governor of this Territory, these unscrupulous adventurers at once set upon him with the most vicious fury, continuing their attacks with their usual spitefulness to the last. Everybody here, who knew the source of these assaults and the true character of his assailants, thought the better of him for the enmity displayed toward him, it being characteristic of them to attack everybody and everything that is good, fair, and honorable.

Because of the removal of Governor Axtell so soon after his appointment, and the sensational misrepresentations and falsehoods which his enemies have so studiously and sedulously circulated against him, some of our exchanges have been led to comment upon the situation here, sometimes with a tolerably correct but oftener with a more or less distorted view of matters and things in this region. Among others the Montana *New North-West* has something to say upon the subject, in this way—

"The dispatches state that George W. Emery has been appointed Governor of Utah to succeed Mr. Axtell, who has been sent as Governor to New Mexico. Gov. Axtell's Utah career has been brief and unhappy. While in any other Territory his policy would probably have resulted well, in Utah it has been inglorious and a failure. The best that could be done for him was to release him from the position. There is no other Territory, there is no State, where, by politics, religious or social estrangements, the people are so radically and irreconcilably opposed to each other as are the Mormon and Gentile elements in Utah. The former has in the Territory an overwhelming preponderance and maintains its position with unyielding obstinacy; the latter is aggressive, vigilant and unrelenting, and is making a merciless crusade against Mormonism. Governor Axtell, assuming that he was sent there to administer the laws without distinction as to creed, hobnobbed with prominent Mormons, received censure from the Gentiles, naturally associated with those who treated him most friendly, and for months has been under a most galling fire from the Gentile press. He was forced down and out as many have been before him. The Utah governorship is the political wheel on which has been broken every man who has accepted it. It is the most trying, thankless, hopeless, briefest-termed office in the gift of the President. Over the gubernatorial office should be inscribed Dante's legend over the gates of *Inferno*. There are no laws competent to squelch polygamy; there is no salvation for the executive and judiciary that either do, or do not suppress it. The prospects are not inviting for Governor Emery. He is reputed a personal friend of the President. That may save his head until his shoulders grow weary and shrink under the burden, and that, judging by his predecessors, is about the only sure hope he has."

So far as Governor Axtell is concerned, and so far as we are aware, his career as Governor of Utah has been brief, but neither unhappy, inglorious, nor a failure. There is not a great deal of legitimate gubernatorial business to be done in Utah, not a great deal to base wonderful success or glory upon, but this much we may say, that Mr. Axtell's brief incumbency here has proved an unusual time of quietude, peace, and lack of hurtful sensational proceedings and incidents. In these particulars, generally considered indicative of solid material advancement, his career has been happy and successful. As to the glory of it we may leave Frenchmen to quarrel about that kind of thing. Glory is not a matter of prime consideration with practical Americans. There was no necessity to release him from the position. Those who found

so much fault with him, and who so violently and incessantly condemned him, would do the same towards the best man in the country, were he in the same office. They would find similar fault with any governor, unless he was a rabid partisan of theirs, and that is the whole secret of the hullabaloo against Governor Axtell.

The "Gentile press" signifies the untrustworthy, rabid, disreputable Salt Lake ring organ, as unscrupulous and corrupt a concern as could be, and utterly unworthy of acceptance or attention in any respectable or honorable quarter.

There is no real difficulty whatever in regard to the Utah Governorship. All the difficulties, which some people seem to think are stupendous, are purposely manufactured or assumed. The one thing needful for the Federal government to do is to appoint faithful, sensible, judicious, impartial officers, who will do their duty, and let religion and politics entirely alone therein. Officials, as such, have nothing whatever to do with "Mormonism" or the "Mormons." It is none of their business. It does not come within the scope of their legitimate jurisdiction. As regards the barking of the unscrupulous ring organ, it should be ignored as of no more real moment than the braying of an ass, or the whining of a mangy and ill-mannered cur.—*Deseret News.*

SKETCHES OF INDIAN HISTORY.

In the wars between the whites and the Indians, the former have been the principal aggressors.

Governor Harrison on one occasion testifies, that the Indians could not be enticed to go to war against the whites, "if only one, of the many persons who have committed murders on their people, could be brought to punishment."

The dreadful slaughter of the Cherokee Nation in 1760, commenced by the Indians stealing a few horses, and then the whites murdering a few Indians. "In the review of the whole," says Ramsay, "there is much to blame, more to regret. The Cherokees were the first aggressors by taking horses from the Virginians; but by killing them for that offence, the balance of injury was on their side. Then treachery begat treachery, and murder produced murder. The lives of these men who came originally as messengers of peace, though afterwards retained as hostages, were barbarously taken away without any fault of theirs, other than their obeying the laws of nature in resisting a military order for putting their persons in irons. A deadly hatred and a desolating war was the consequence."

The cruelties inflicted upon the Cherokees for that petty larceny (for such it was in that case at the worst) may be learned from a pious letter of the date of 1761:—

"Heaven has blest us," says this letter writer from the camp, under date of July 10th, "with the greatest success; we have finished our business as completely as the most sanguine of us could have wished. All their towns, fifteen in number, beside many little villages and scattered houses, have been burnt; upwards of fourteen hundred acres of corn, according to moderate computation, entirely destroyed; and near five thousand Cherokees, men, women and children, driven to the mountains to starve—their only sustenance for some time past being horse-flesh."

"In the spring of 1774, a robbery and murder occurred in some of the white settlements on the Ohio, which were charged to the Indians, though perhaps not justly, for it is well known that a large number of civilized adventurers were traversing the frontiers at this time, who sometimes disguised themselves as Indians, and thought no more of killing one of that people than of shooting a buffalo. A party of these men, land-jobbers and others, undertook to punish the outrage in this case, according to their custom, as Mr. Jefferson expresses it, in a summary way."

"Colonel Cresap, a man infamous

for the many murders he had committed on those much injured people, collected a party and proceeded down the Kenhawa in quest of vengeance. Unfortunately, a canoe of women and children, with one man only, was seen coming from the opposite shore, unarmed, and not at all suspecting an attack from the whites. Cresap and his party concealed themselves on the bank of the river, and the moment the canoe reached the shore, singled out their objects, and at one fire killed every person in it. This happened to be the family of Logan.

It was not long after this that another massacre took place, under still more aggravated circumstances, not far from the present site of Wheeling, Virginia;—a considerable party of the Indians being decoyed by the whites, and all murdered with the exception of a little girl. Among these too, was both a brother and a sister of Logan; and the delicate situation of the latter increased a thousand-fold both the barbarity of the crime and the rage of the survivors of the family."

Read also the pathetic account of the celebrated Logan:

"I appeal to any white man to say, if he ever entered Logan's cabin hungry, and he gave him not meat; if he ever came cold and naked, and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites, that my countrymen pointed as they passed, and said, 'Logan is the friend of the white men.'

"I had even thought to have lived with you, but for the injuries of one man. Colonel Cresap, the last spring, in cold blood, and unprovoked, murdered all the relations of Logan, not sparing even my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it;—I have killed many;—I have fully glutted my vengeance.

"For my country, I rejoice at the beams of peace; but I do not harbor a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one!"

Of this powerful address, Mr. Jefferson says, "I may challenge the whole orations of Demosthenes and Cicero, and of any more eminent orator, if Europe has furnished more eminent, to produce a single passage superior to the speech of Logan;" and an American statesman and scholar scarcely less illustrious than the author of this noble eulogium, has expressed his readiness to subscribe to it.

See the speech of Burkougahelas, in 1781:

"Friends!—Listen to what I say to you! You see a great and powerful nation divided! You see the father fighting against the son, and the son against the father! The father has called on his Indian children to assist him in punishing his children, the Americans, who have become refractory! I took time to consider what I should do—whether or not I should receive the hatchet of my father, to assist him! At first I looked upon it as a family quarrel, in which I was not interested. However, at length it appeared to me, that the father was in the right, and his children deserved to be punished a little. That this must be the case, I concluded from the many cruel acts his offspring had committed from time to time, on his Indian children—in encroaching on their land—stealing their property—shooting at and murdering without cause, men, women, and children; yes! even murdering those who at all times had been friendly to them, and were placed for protection under the roof of their father's house,—the father himself standing sentry at the door, at the time."

The speaker here referred to a number of Pennsylvania Indians, murdered in a jail, where they were placed for security against the whites. The sentry was the jailer. He continued thus:

"Friends?—Often has the father been obliged to settle and make amends for the wrongs and mischiefs done us, by his refractory children, yet these do not grow better! No! They remain the same, and will con-

tinue to be so, so long as we have any land left us!

"Look back at the murders committed by the Longknives on many of our relations, who lived peaceable neighbors to them on the Ohio! Did they not kill them without the least provocation? Are they, do you think, better now than they were then? No, indeed not; and many days are not elapsed since you had a number of these very men at your doors, who panted to kill you, but fortunately were prevented from so doing by the *Great Sun*,* who at that time had been ordained by the Great Spirit to protect you!"

—*Deseret News*, 1852.

* Col. Daniel Broadhead.

THE ART OF CONTROVERSY.

In an article on "The Art of Controversy," the *Saturday Review* says it would not do to wholly abandon controversy, inasmuch as "some men of first-rate power cannot write properly unless they are stimulated by the presence of an antagonist. The *Review* contends that—

"The true rule is that, though we may answer a man, we should never answer an answer. The duel should be limited to a couple of shots. After that the aim is certain to become wild, and ammunition is wasted without any corresponding result. If a man is forced by circumstances to continue a controversy, as may sometimes happen, his best plan is simply to restate his old views, as simply and dogmatically as possible. If he once allows himself to become entangled in the labyrinths of a recurring controversy, he may be quite sure that the interest taken in his performances will become weaker at every succeeding exhibition.

"It is hopeless to attempt to meet our adversaries at all points, and to clear off all possible misconceptions. The secret of success is to confine the argument to the smallest possible number of issues; to state the leading principles as simply as possible; and then, if necessary, to go on stating them over and over again. If anybody has the courage to drill some lesson into the public mind in season and out of season, and never to be afraid of becoming a bore, he will end by converting all convertible people. Argument, of course, is a very agreeable employment for those who are fond of displaying intellectual ingenuity; and, as many men are content to spend great part of their lives in playing whist or inventing mathematical puzzles, there is no reason why they should not spend labor in constructing elaborate philosophical arguments. It amuses them and does little harm to anybody. But, for purposes of conversion, arguments should not consist of more than one vigorous assertion. A man of one idea is the man who really wins disciples. If he can get hold of a single doctrine, concentrate it in a good telling phrase, and harp upon it whenever he gets a chance, he will attract hearers as the magnet attracts the particles of iron in a dust heap. But if he permits himself to diverge into the infinite number of subsidary questions that can be raised, he must be content to write for philosophers—that is, for one person in a million; and his opinions will be confined to them till he finds a less ambitious interpreter."

In nothing is childhood more strongly distinguished from manhood than in this, that the child has no purpose, no plan of life, no will to which his energies are directed. He lives, in a great measure, to enjoy the passing scene, and to find his happiness in those agreeable consciousnesses which from hour to hour come to him by chance. If his life is governed by a plan, a purpose, it is the purpose of another—not his own. The man has his own purpose, his own plan, his own life and aim. The sorrowful experience of multitudes in this respect is that they are never men, but children all their days.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 23, 1875.

RESPECTABILITY.

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WERE we to give the Latter-day Saints a motto, it would be a very brief one, consisting of only two monosyllables: LOOK UP! It is certainly more elevating to the mind to ascend than to descend. There are more eyes, however, to-day turned earthward than heavenward, and a greater interest is manifested in things appertaining to this world than to that world which is to come. But while it is prudent to take care of the present, we should not neglect laying a foundation for the future. If any one say, "this life we know, but of the next we know nothing, therefore it sufficeth us to devote all our attention to this and none to that state of existence," they are not wise. "Take care of the present, let the future take care of itself," is bad policy. We maintain that if a person was going to emigrate to an unknown country, and knew nothing of its climate, its soil, or its resources, it would be the bounden duty of that person to go prepared for any emergency—to take a variety of food and a good assortment of wearing apparel, for without such a necessary precaution he may die for want of proper food, or perish for want of proper clothing.

It is well to prepare for "the world to come" by fortifying the soul with works of righteousness. That the great hereafter is a profound reality we shall all soon realize. It is not for us to say how or when we shall make our exit from this life to another, but that momemtous moment will come to every one sooner or later. Thrice happy are those prepared for the journey—sanctified in spirit through the truth to enter that existence of endless duration. It stands to reason that the good man will fare better than the bad man; that there virtue will be rewarded and vice punished—that society will be classified, and that kindred spirits will be formed into associations peculiar to themselves. The temperance man and the drunkard have no sympathy in common. The virtuous wife cannot associate with the harlot.

Intelligence and virtue remain with noble and pure spirits, they take them with them to the dwelling place of the departed, and they will continue to increase within them *ad infinitum!*

Ignorance and vice enslave the mind there as here, so long as the spirit inclines to depravity, and as a matter of course, it dwells in darkness, pain and despair, the natural effects of sin.

Saint Paul in speaking of this grand classification of spirits says, as "There is one glory of the sun, and another glory of the moon, and another glory of the stars;" "So also is the resurrection of the dead." For virtue to be rewarded and vice punished is a law of our being, even in this life as well as the life to come, but in that which is to come justice will be meted to all.

It is the great privilege—it is the solemn duty of Saints to live in a righteous manner before the Lord and before man.

The discipline of the Church is calculated to improve its members in all that is desirable in their every day life—to elevate them in the social circle—to increase their usefulness in the world—to qualify them for the judgment seat—to cause them to give utterance to their thoughts in pure language—to be temperate in eating and drinking—to be cleanly in their personal habits and in their houses—to be honest in business—just to enemies—true to friends—faithful to God.

We advise the Elders from Zion throughout the Mission to bring our DOCTRINES—*for they are true*—prominently before the people. Adopt every lawful measure that will accomplish this purpose. It is for you to *lead out*, asking no permission from any man. It is for the local PRIESTHOOD to fall in line and sustain you, and to fill appointments that you may make for them. The Lord has not told any man that it is of "*no use*" to preach in the *open air*. Men taking a position of this kind will stand rebuked before the Lord. We are receiving reports from all parts of the Mission of excellent results flowing from open air services. It is the way marked out, walk ye in it and be blessed.

Be liberal in giving away the "circulars." Have them distributed at your meetings in all places. Circulate tracts among the people. The young brothers and sisters should take them from house to house. Work for the Lord, and be prospered in the days of their youth. Furnish Editors, Ministers, and Reading Rooms with the MILLENNIAL STAR, that they may be made acquainted with what the Lord is doing in the earth.

Saints, loan the STAR to relatives—to friends—to neighbors, and bear your testimony to what the Lord has done for you. Be circumspect in all your ways, honest and industrious. Be temperate in all things, for this is acceptable to God. Be valiant for the truth and do not fear any man. Attend our open air meetings, and assist by your faith, prayers and singing to bring souls to a knowledge of the Gospel. Give heed to the sweet whisperings of the Spirit. Respect yourselves, and others will respect you. Keep your habitations in good order. *Pay your* TITHING and you will prosper more than you possibly can be prospered if you do not pay it. The cause in which you are engaged merits your support. If this law of God is not observed how can you expect to reap the blessing of reward? It is only as we conform to the demands of the law that we can secure the favor of Heaven. In faith—nothing doubting, say as one of old, "We will serve the Lord!" Teach your children the doctrines of the Church, that they may embrace the Gospel when eight years old.

Little children, love the Lord and honor your parents. Attend the Saints' Sunday School, and learn the way of life. Say your prayers morning and evening, and pray in your hearts in the day time for God to bless you. Love each other, and be gentle in your manner of behavior one to another and be blessed.

Young men, seek to build up the Kingdom of God. Avoid the tempter—shun strong drink—flee from evil. Improve the *Talent* that the Lord has given you. Be honorable. Prove by the existence of virtue in the heart that you are trustworthy. Do not waste time. Be bold as lions in the cause of truth. Have faith in God.

Daughters of Zion, life is precious! Be chaste. Place the eye on the prize that is before you. Be pure. Learn wisdom in youth. Let all your thoughts be holy. Think of heaven. Shun bad company. Hate iniquity. Avoid profane persons—unbelievers—form no friendship with them. Call on the Lord in prayer for strength. Attend to your duties, to public worship. Pray to God in secret, and angels will preserve you, and redeem you from all evil.

In leaving England for Zion, Saints should leave it in a respectable manner—not in haste nor by flight. Leave a good name behind—go not as fugitives but as the "true born Sons of Zion," as the virtuous Daughters of Israel. Friends left in Babylon will then feel proud of their relatives in the Church. Look up, for

"An honest man's the noblest work of God."

Respectability! How pleasing it is to have a convenient Hall or Chapel in which to assemble to worship God. Every effort should be made to obtain suitable places where Saints can meet, and to which they can invite their friends, to hear the GOSPEL preached. The same should be made known to the public by having a sign over the door or placed on a conspicuous point of the building. A place of worship should be kept very clean, for cleanliness conduces to holiness, as veneration conduces to Godliness, preaching, praying and fasting to salvation. *Nail our colors to the mast!* Let us realize the power of the Gospel, as the ancient Saints realized it. Proclaim, in the language of the Apostle Paul, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth," true faith leading to obedience.

The Latter-day Saints have the truth and they have no cause to be ashamed of their religion. The work that we are engaged in is the work of God. "Are you a Latter-day Saint?" I am sir, and I wish you were the same. Ours, sir, is the true Church and we know it. The time is not far distant when all the nations of the earth will behold its power, and participate more or less in its sanctifying influence! Who can be ashamed of Heaven?

Why, there are always more for us than against us! The noble army of Martyrs are for us. The spirits of just men made perfect are for us. The Holy Ghost is for us, Christ the Only Begotten, full of grace and truth, is for us, God the Eternal Father, clothed with majesty and dwelling in the excellent glory, is for us. Then let us rejoice and be exceeding glad for we are on the CONQUEROR'S side!

E. H.

CORRESPONDENCE.

ENGLAND.

61, Great Freeman Street,
Nottingham, Aug. 4, 1875.

Prest. Joseph F. Smith.

My dear Brother,—Myself and all the brethren are in very excellent health and spirits, for which we feel truly thankful.

Elder Bryan is out on a preaching tour through the counties of Lincoln and Rutland, for the next three or four weeks, opening up all the new places he possibly can. Elders Squires and Young are and have been traveling in Derbyshire, Nottinghamshire, and north part of Leicestershire; holding out door meetings and opening up all the new places they can, and are doing extremely well.

On Sunday, 25th of July, I met them at Sheepshead and attended a

Priesthood meeting at 10 a.m. The Teachers reported the Branch in a healthy condition, and they with Elder B. Hayse at their head are wide awake and full of fire. While at this meeting Elders W. Freestone the President, and S. Tremelling the Secretary of the Whitwick Branch, came in with a young man whom they had just baptized: we confirmed him. We then walked to Longwhatton where we had appointed a Camp Meeting, and there met Elders W. H. Maughan and Jacob Miller, who had come to visit us for a few days.

At 2 p.m. walked out into the street where we found several strangers already assembled. A gentleman near by very kindly loaned us several good seats, and a Mr. Thomas Elliott loaned a wagon, which made us a comfortable stand, and plenty of sitting-room. After singing and prayer, Elders Bryan, Squires and Maughan occupied the time very interestingly in preaching upon the first principles of the Gospel, to about 150 persons, who paid strict attention to their remarks. The choir sang a hymn, and Elder Young offered the closing prayer. The good-natured looking citizens then flocked around us, and invited all (about 25 in number) to take tea with them, and in a few minutes we were all distributed two or three in a house, and were treated as kindly as we possibly could be.

At 5.30 we met again and opened meeting by singing, and prayer was offered by Elder B. Hayes. The choir sang a hymn, and Elders A. D. Young, J. Miller and myself occupied the time in preaching upon the establishment of God's Kingdom and the gathering of Israel in the last days. There were nearly 200 persons present who paid the strictest attention. The Spirit of the Lord rested mightily upon the Elders and all spoke with much freedom. After singing, meeting closed by prayer from Elder Joseph Bennett. The united choirs of Sheepshead and Whitwick, led by Elder Solomon Tremelling, made some excellent music for us all through the day, and after the close of the meeting they sung a beautiful piece commencing, "O Zion, when I think of thee," &c. When we parted, the people bid us all a very cordial good-by, and we separated for Sheepshead and Whitwick, feeling that the Lord had greatly blessed us through the day.

A short time ago I received word from Elder Allston at Codnor in Derbyshire, (the only Saint residing in the place) and from Elder Parks and Allen, of Eastwood Branch, that the people would like us to hold a Camp Meeting at Codnor, and that Mr. Shadrach Rowley had kindly proffered his field, and club room seats for the occasion; and provided it rained his large club room to preach in, all free of expense. I therefore appointed the meetings for Sunday last, August 1st, at 11 a.m., 2.30 and 6 p.m., and Elders Squires, Young and myself, with the President and Elders of the Eastwood Branch, met there at the appointed time. Elders Squires and Allen occupied the time in the forenoon, while about 125 strangers listened with great attention. After singing, Elder G. Clifton closed by prayer.

At 2.30 p.m., meeting opened by singing. Prayer by Elder Squires. The choir sang a hymn, and Elders A. D. Young, A. Bannister and myself occupied the time, while about 250 persons listened attentively. The choir sang a hymn, and Prest. Wm. Parkes offered the closing prayer.

After meeting a stranger invited us to take tea with him, and treated us very kindly. At 6 p.m. we repaired to our place of meeting, and learned that a minister had been preaching against us in the street, but the people paid so little attention to him that he left the place, and many of the people followed us into the field, and we opened our meeting by singing—"We thank thee, O God, for a Prophet." Elder Parks offered prayer, and after singing, Elder Squires and myself occupied ninety minutes in preaching to about 275 persons. Elders Young and Parks bore a faithful testimony to the Gospel, and after singing, we thanked the people for their kind attention, and Mr. Rowley for his field and seats; and also Mr. Joseph Woolley for the wagon he kindly loaned us for a stand; and asked the Lord to bless them abundantly. Meeting closed by prayer from

Elder Clifton. After which we walked three and a half miles to Eastwood, feeling happy and perfectly satisfied with our day's labor.

On Monday evening Elders Squires, Young and myself walked four miles to Ilkeston, and held an out-door meeting, and preached with great liberty to over 200 people. Several persons interrupted us by asking unreasonable questions, but I told them that we had come to preach the Gospel of Jesus Christ to the people, and not to contend with them, and that the message we had to bear was true and faithful, and we brought it to them without money and without price, and if they would believe and obey it, they should receive a knowledge for themselves that God had spoken from the heavens in this our day. The people cried them down pretty badly, and they made no headway whatever. We preached nearly two hours and the Lord blessed us abundantly. Elder Young offered the closing prayer and we walked back to Eastwood, arriving at brother Bannisters at 10.45 p.m., feeling splendid.

On Tuesday evening, the 3rd, we walked three miles to a place called Kimberly, and preached to about 75 strangers, who behaved like gentlemen and ladies. After meeting we went and administered to two of Mrs. B. Shaw's sick children; and also blessed her little child about one month old, and returned to Eastwood and lodged at brother Bannisters, who is a very kind man, and a Father to the Elders. These last places we have opened up within the last few weeks, which make ten places that we have opened up within six weeks.

Elders Squires, Bryan, and Young, are laboring as faithfully as men possibly can, and preaching loudly by example as well as precept, keeping the commandments of God, and the word of wisdom strictly, so that the Elders and Saints have great confidence in them and their words, and the world cannot help but listen to them, and I feel to say all the day long, God bless them.

On Sunday next we hold a Camp Meeting at Mansfield, 16 miles from here. The local Elders give good reports of their out-door preaching on Sunday last, and I feel that the "harvest is great but the laborers are few."

Elders Squires, Bryan and Young join with me in much love to you and all at "42."

Your brother in the Everlasting Gospel,

GEO. L. FARRELL.

Great Malvern, July, 27, 1875.

Prest. Joseph F. Smith.

Dear Brother,—I wish to improve a few moments in writing to you. I arrived here on the 6th inst. and found some of my relatives and friends who received me very kindly, and although it is thirty-two years since I left them, they claim that they knew me at sight. The people generally feel willing to converse with me. They manifest an interest in Utah's temporal affairs, and this leads to our faith and doctrine, and I embrace the opportunity to bear my testimony to the restoration of the Gospel.

I have had great joy in bearing my testimony to the divine mission of Joseph Smith, and to the honorable life of that good man, and also that of his brother Hyrum, from my own personal knowledge.

On Sunday July 11th, I walked to Ridgeway Cross to meet with a small branch of the Church in that place. I found the Saints warm hearted, and I believe that they are endeavoring to do their duty. I attended two meetings, and occupied a short time at each in trying to encourage them to be faithful and diligent in keeping the commandments of God. The Spirit of the Lord was with us and filled our hearts with joy and peace.

On Sunday July 18th I attended an out-door meeting at Hawgreen. This was the first time I ever preached the Gospel in the open air. Brothers Ball and Hill also addressed the congregation; the people observed good order.

With kind regards to yourself and the brethren in the Office, I remain in the bonds of the Everlasting Covenant.

THOMAS STEED.

WALES.

Neyland, Pembrokeshire,
August 3, 1875.

Prest. Joseph F. Smith.

Dear Brother, — It is with great

pleasure that I embrace the present opportunity to report to you the progress of the Gospel in Pembrokeshire.

Elders Martell and Evans have been traveling in this part, and extending the Work. I and my sons have accompanied them on Sabbath days. We have preached in towns where the Gospel has not been preached for twenty years past. We have had very large congregations in some places. I am pleased to say that I have never witnessed such a spirit of inquiry amongst the people, and so many calls for the Elders to preach. There is a very good prospect before us.

With kind regards,

Your brother in the Gospel Covenant,

WILLIAM WHITE.

TEACHING CHILDREN.

The common notion that all children should be taught alike is eminently unreasonable, when the children have different inheritances, prospects, and capacities. Now, a large school tends to make children alike, because it moulds them all to one rigid pattern; but it is the interest of the community that each child's special gift or grace should be sedulously cultivated, not obliterated. We Americans are so used to weighing multitudes and being ruled by majorities, that we are apt to underrate the potential influence of individuals. Yet we know that Agassiz's word about a fossil fish justly outweighed the opinion of the whole human race besides; that Von Moltke is worth great armies to Germany; that a few pages of poetry about slavery and freedom by Longfellow, Lowell and Whittier, have had the profoundest effect upon the public fortunes of this country during the past thirty years; that the religions of the world have not been the combined work of multitudes, but have been accepted from individuals. We must not be led by our averages and our majorities to forget that one life may be more precious than other millions, that one heroic character, one splendid genius, may well be worth more to humanity than multitudes of common men. A great agglomeration of children in a single school tends to make the product of the school an average product, which is a very undesirable thing in education. No community can afford to average its dullards with its geniuses; and it *is* an unmitigated evil that the bright and studious children should be kept back by the dull and lazy. Again, the theory of toughening children by putting them in contact with rudeness, foulness, and dulness, is a gross absurdity, whether looked at from a moral or from a physiological point of view. *The pure child should not be thrown in with the impure, or the refined with the course.* Every step in perfecting the mechanism of a great school as a mill for grinding out children who can read, write and cipher, i a step towards abridging childish spontaneity and individuality. Whenever five hundred or one thousand human beings, be they children or adults, are brought together for a common object, simultaneousness and uniformity of movement and unreasoning obedience become necessary for the efficient management of the mass. They are prime objects in every large school. For these reasons great school buildings are an unwise economy. Another mode of economizing which we see practised is to decrease the proportionate number of teachers, that is, to assign more pupils to each teacher. There is, of course, no pretence that this process can work anything but injury to the schools. The public schools are at the best very scantily provided with teachers; it is no uncommon thing to see forty, fifty, or even sixty children under the care of a single teacher. Few people realize the plain fact that there can be no good teaching of children without quick sympathy and perception in the teacher, and a strong personal influence going out from him. For the play of these forces close personal contact with the children is essential. These large rooms, raised platforms, and constant transfers of the pupils from one teacher to another, give little

opportunity for the intimate relations which should exist between the children and their teacher. The greater the number of the pupils allotted to a single teacher, the less chance has the teacher to know and help each pupil, the less chance has he to recognize and foster peculiar talents in individuals. It is a common mistake to suppose that it is the teacher's duty to treat all his pupils alike, to give as much time and thought to one as to another, or, if any distinction is made, to take most pains with the dullest. Now, on the contrary, the true duty of a teacher, both to the community and to his pupils, is to favor and help to the utmost the bright children. While he ought not to neglect the duller children, he should take the most pains with the finest of his material.—*Atlantic Monthly.*

UTAH NEWS.

From the *Deseret News:*—

GOVERNOR EMERY ARRIVED.—The new Governor of Utah, George W. Emery, arrived in this city on Saturday night, July 6, accompanied by his wife and son, and took rooms at the Walker House.

KANAB, June 25, 1875.—*Editor Deseret News:*—I am pleased to say that, notwithstanding the cold dry weather the past spring, our streams of water are holding out remarkably well, and our crops bid fair for a good harvest. We have a much wider breadth of grain this season than any previous, and our prospects for getting it milled are good, as we have a grist mill in course of erection by the well-known and thorough mechanics, James Leithead, Reuben Broadbent, Lorenzo Watson and others. We have also a tannery going up, and will in a few weeks have hides in the vats. The people here and in the vicinity and in St. George have organized under the law, a company for tanning and manufacturing leather, and our prospects for giving the people a good *understanding* about their *soles* is flattering. Permit me here to say, a good, reliable currier and tanner, or one who thoroughly understands the currying business, can find a good location and constant employment here in Kanab. Quite a number of families have located in Kanab this spring, and still there is room for more. J. L. BUNTING.

BAPTISM OF INDIANS.—Kanosh, Millard County, July 2, 1875.—*Editor Deseret News:*—Bishop King immersed in the waters of baptism eighty-five Indians of various ages, of Kanosh's band, June 28th, under the superintendence of President Callister. They were instructed by the brethren, interpreted by Bishop King, to live according to the peaceable principles of the Gospel. Kanosh also spoke considerable, with much earnestness exhorting his followers to industry and good works. Several had previously been baptized at Deep Creek, and some few were in the mountains, who will probably be baptized when they come in, making in all about one hundred souls. The Fillmore O. K. base-ball players came over to Kanosh, July 1st, accompanied by quite a number of the elite of that city, to play the Kanosh K. M. club a return match for the champion bat and ball and the championship of Millard County, when victory again perched upon the banner of K. M's, leaving them champions of Millard County for 1875. The Fillmore club scored 42, the Kanosh club 64. GEO. A. BIRD.

THE INDIANS.—For some time past the Indians in this Territory and parts adjacent have been impressed with the necessity of entering the Church by baptism, and various parties of them, on different occasions, have presented themselves before the Elders and earnestly asked for the administration of that sacred ordinance to them, which request has been complied with, when the Elders have been convinced that they were sincere and had a reasonable understanding of the nature of the ordinance, and the responsibilities involved in

accepting it. In regard to admitting persons into the Church by baptism, the proper way, the rule of the Church is now as it was in what is termed the apostolic age, and that is, to administer the ordinance when requested, upon profession of faith and repentance, if there is good reason to suppose that the request is made in good faith, and the applicant is sincere and honest in his profession. Thus did the Apostles of old, on the day of Pentecost, when 3,000 souls were promptly administered to and thereby admitted into the fold of Christ. Thus do the servants of Christ in this day, when applied to, no matter whether the applicants be, of Caucasian, African or American extraction. In fact there is no warrant for the Elders to exclude any individual from baptism on account of race, color, or previous condition of servitude or independence. For "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." In these baptisms of the Indians they are carefully instructed in the nature of the Gospel of Jesus Christ, and the responsibility the profession of it imposes upon those who accept it. They are taught to repent of all their wickedness, of all their evil deeds, their sins, their stealings and their cruel and bloody deeds, if they have committed any. They are taught the necessity of adopting habits of industry and honesty. They are taught to bring forth the peaceable fruits of righteousness, and to learn to prove themselves worthy of the high and holy calling of Saints of the Most High God, that they may become a delightsome people, zealous in good works.

THE Z. C. M. I. BUILDING.—Three hundred thousand bricks, for the walls of the Z. C. M. I. new building, are being laid down upon the Temple block. The article is of a deep red, of good quality, and manufactured at the Bountiful Co-operative Brick Yard, whence they are being shipped to the Temple Block by the Utah Central Railroad. The rock work is progressing rapidly, so that before long the basement walls will be up and the brickwork commenced. The method of ventilation adopted in the new building, the running of flues from basement to roof, with openings on each floor, is acknowledged to be one of the best plans known.

THE IMMIGRANTS.—The company of Saints which left Liverpool June 16th, in the S. S. *Wisconsin*, in charge of Elder R. T. Burton, arrived in this city at 20 minutes to 12 o'clock to-day, July 8th. As usual on such occasions, the platform at the depôt was thronged with people who anxiously awaited the arrival of their relatives and friends. When the train glided into the depôt there was the usual animated scene of relations and friends long parted meeting and warmly greeting each other with manifestations of pleasure and affection. Elders Burton and Sinclair and the other returned missionaries were busily engaged for some time seeing that the people were all comfortably cared for, and in the brief space of half an hour scarcely any of the new arrivals were left at the depôt, having either been taken to the homes of friends or otherwise kindly provided for. The company appeared to be in pretty general good health, we being only able to notice one invalid among the number.

SILK IN SANPETE.—The ladies of Mount Pleasant Relief Society intend commencing the silk raising business as soon as possible. They have a number of thrifty mulberry trees, and have forwarded, through their President, M. F. C. Harrison, an order for silkworm eggs to a gentleman of this city. That' right, keep the stone rolling.

It is said that two Indians have been killed and three others wounded by soldiers, on the Sioux reservation, that the Indians are intensely excited over it, that all negotiations for the purchase of the Black Hills are suspended, and that the commissioners are detained at the Red Cloud agency.